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The Orthodox Herald

Celebrating our 40th year

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THE BAPTISM OF JESUS

The Baptism of Jesus Christ in the River Jordan is commemorated on January 6/19. It is one of the twelve major Holy Days in the Orthodox Church.

The day is known by several names. Among them are the **Theophany, Epiphany, Manifestation, Illumination** and **Jordan. Theophany** means the "Appearance of God." The occasion of the Baptism of Our Lord Jesus Christ was His first public disclosure as the Son of God. As St. John Chrysostom said: "It is not the day on which our Saviour was born that should be called His **Manifestation** but the day when He was baptized. He did not make Himself known to **everyone** by His birth, but by His baptism. Until the day of His baptism He was unknown to the people. Therefore, it is not the day on which Christ was born which is called **Theophany** but rather the day on which He was baptized. It was because the people did not know Him and did not understand who He was that St. John the Baptist, in answering them, said: 'I baptize with water, but among you stands one whom you do not know.'" (John 1:26)

To get an understanding of the word **"Epiphany,"** we go back in history. When the ruler paid a visit to one of his cities, he would be greeted with great pageantry. He would appear in full regal pomp and his visit was marked by banquets, receptions and colorful celebrations. Such a festive visit came to be known as an epiphany — or manifestation, or even a theophany — or appearance of God, as if a divinity had come to earth. When the Son of God appeared in the River Jordan to be baptized there was indeed both an epiphany and a theophany in the truest sense of the word. The term **theophany** was most often used by the Early Fathers of the Church, especially by Eusebius, St. Gregory of Nazianzus and St. Isidore of Pelusium.

Another name the **Illumination** or **Enlightenment (Prosveshenije)** came from two events, the Baptism of Jesus and the baptism of new Christians on this

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I know not what the future holds,
Of good or ill for me and mine;
I only know that God enfolds
Me in His loving arms divine.

PASCHA DATE

One of the special traditions of Theophany on January 6/19 was the publication of the annual letter of the Patriarch of Alexandria, announcing the date of Easter for the current year. He did this at the request of the Fathers of the Ecumenical Council, which was held in Nicea in the year 325.

Prior to this council there was much heresy revolving around the Resurrection of Our Lord and Saviour Jesus Christ. One of these was the date on which this event should be celebrated. The Council announced that Easter should be celebrated on the first Sunday after the first full moon, which falls on or after the spring equinox and not before or on the Jewish Passover. There were more technicalities involved. The scholars of Alexandria were considered to most competent to make the difficult computations and observations necessary to determine the date as Alexandria was the center of astronomical and lunar research. The Patriarch of Alexandria consulted them and sent their findings to all the Churches. Later the dates of other movable holy days were added to the date of Easter and these dates were solemnly read to the people on Theophany. St. Gennady in the 1500s calculated the dates of Easter for 530 years. This Paschalia and the introduction of calendars led to the discontinuing of the annual letter of the Patriarch of Alexandria for this purpose.

Reading our Orthodox calendar for this year we find that Easter/Pascha will be on April 26. Pentecost falls on June 14. This means that Great Lent starts on March 9 with the Sunday of Publican and Pharisee being February 16.

To be content with what we possess is the greatest of all riches.

ST. BASIL THE GREAT

St. Basil was born over 1663 years ago in the year 329 in Cappadocia, which now is Turkey. He was born into a large family. He was one of ten children born to Basil and Emilia. His father was a successful and wealthy lawyer in Caesaria of Cappadocia, which was a part of the Byzantine Empire (306-1453).

Since his parents could afford it, he was well educated studying in Caesarea, Constantinople and Athens. His course of study was diverse, including history, philosophy, logics, mathematics, astronomy, medicine and rhetorics.

When he was twenty-five he left Athens to return to his hometown of Caesarea, where he taught rhetorics. Here he came under the influence of his sister, Macrina. He so admired her Christian style of living that he studied Christianity and was baptized at the age of twenty-eight in 357.

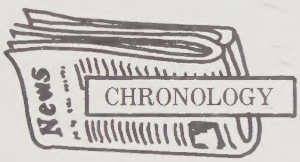
He didn't just accept baptism and live the same as he had previously. He was so deeply affected that he visited monastic communities in Egypt, Palestine and Syria, talking to the monks and trying to learn as much as he could about the Christian faith. He established monasteries in the eastern part of the Byzantine lands and set up a series of rules for monks to follow. The monks were encouraged to engage in charitable works — to care for the poor, elderly and orphans, and to assist in the education of children. He stressed intellectual, theological knowledge and the study of Holy Scripture. His rule was so formulated that monastics would maintain a proper balance between prayer, fasting and good deeds.

St. Basil was ordained in 363 at the age of thirty-four. Just five years later a great famine swept through the area. He sold all his properties to help the starving and sick and urged others to follow his example. He formed welfare institutions to help the needy in a systematic manner, instituting the model for Christian society for social concern and care.

He was elected and consecrated a

Continued on Page 53, Col. 2

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CELEBRATING ITS 100th YEAR was the choir of St. Mary's Church in Minneapolis, MN on Dec. 1, 1991

WANT TO BE REMEMBERED ALL YEAR? Send a year's subscription to The Orthodox Herald for a friend or relative.

The area now called Iraq has scriptural roots back to the Book of Genesis. The headwaters of the legendary Tigris and Euphrates rivers watered the Garden of Eden. The ancient city of Babylon was an Old Testament symbol of splendor and wickedness. The rivers were the heart of the fertile area called Mesopotamia, which gave birth to many ancient civilizations.

THE TRADITIONAL FAMILY: a married couple with children under age 18 accounted for 26% of households in 1990 compared with 40% in 1970.

MANY CEMETERIES in the former USSR are in bad condition. Weeds, trees and shrubs have taken over. They have become hazards and eyesores. If conditions are not improved they will be bulldozed in 1995. If anyone has relatives buried there and wishes to know if the graves of their relatives are affected, they should contact Lee Samuels, Care Services, Inc., First St., Eynon, PA 18403 or call (717) 876-2642. He has reached agreement with Autokomfort, a cooperative to memorialize, find, maintain and restore graves.

HEALTH AND FAITH has been published by the University Press of America. It gives the Orthodox view. Contact Orthodox Christian Assoc., P.O. Box 958, Cambridge, MA 02238.

ST. GEORGE ANTIOCHIAN CHURCH in Wichita, Kansas, which can accommodate 800 worshippers, was recently consecrated. Instead of using stained glass windows, which many of our churches have adopted, it has leaded ivory, opaque glass which allows the church to be flooded with diffused, natural light without interfering with the colors of the iconography of the church.

REASONABLE TOURS to Russia as part of teams helping to restore churches and monastaries are sponsored by Citizen Exchange, 12 West 31st St., New York, NY 10001. Phone (212) 643-1985.

THE ETHIOPAN ORTHODOX churches have suffered during the past years. It lost 30 clergy, and 83 churches were destroyed in the last year. The children in its orphanages are suffering.

AN ORTHODOX YOUTH MOVEMENT was founded in Russia this year. Meeting at the Moscow State University over 500 people were present at its initial meeting late in January.

UNDERGROUND PARKING is being built by the Community of St. George in Montreal, Quebec, Canada.

FABERGE eggs, a limited edition of 250 Brotherhood eggs cut from amethyst crystal, hand painted with 23-carat gold, and adorned with an imperial Russian crown, were sold for the anniversary of Boys Town. A statue of "Two Brothers" is inside the egg and is viewed through a crystal window.

INTERNATIONAL CAMPS are held by the Russian Student Movement in France. Ten days of discussion workshops and excursions are held in several languages. Write: Antoine Arjakovsky, 91 rue Olivier de Serres, 75015 Paris, France.

LARSEN BAY ON KODIAK ISLAND in Alaska was the site of the reburial of hundreds of natives whose bones were returned here by the Smithsonian Institution which took them in the 1930s for research without the permission of the islanders. They were reburied with a Russian Orthodox service.

GRANTED AUTONOMY after the Russian Revolution were the Finnish and the Estonian Orthodox Churches. The Estonian Church later returned to the jurisdiction of the Moscow Patriarchate.

IN ROMANIA there are 16 centers for the teaching of Orthodox theology. There are also several faculties of Orthodox theology attached to universities. The Romanian Orthodox number 18 million despite the difficult time the Church endured during the past regime.

PLANS FOR FOREIGN TRAVEL are not complete without reading a copy of "Money Sense Overseas". It tells you how to convert currency, get the best exchange rate, chores you should do before leaving home, etc. Send self-addressed stamped business envelope to: Traveler's Tips, 3602 W. Glen Branch, Peoria, IL 61614.

ORTHODOX MEDICAL DOCTORS interested in exploring possibilities of relief work in Romania should contact "Asociatia Filantropica Medical-Chestina "Christiana" Sos.Pantelimon, nr. 27, sector 2, 73381 Bucuresti, Romania.

CORRESPONDENCE COURSES for Church school teachers and directors are being offered by ST. STEPHEN'S COURSE OF STUDY. Write: DR. JOHN BOOJAMRA, 358 MOUNTAIN RD., ENGLEWOOD, NJ 07631

THE FIRST WOMAN to receive the new professional degree of Doctor of Ministry at St. Vladimir's Seminary was Nancy Holloway of Berea, Kentucky.

A MUSEUM at 97 Orchard St. in New York will honor the 10,000 or so immigrants who lived at that address from 1863 to 1935. Former residents or their descendents are asked to contact Historical Search, East Side Tenement Museum, 97 Orchard St., New York 10002, or call 212-431-0233.

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yah taka relieved! Tak bullo. Me next door n eighbor me povela zhe yah getting out of shape e ohna mozhe sign me up in her exercise class. Yah yeh povela zhe yah nehmam time etee tam doh gymu three times a week; noh ohna me povela zhe shitke ladies edut nah exercise class-fitness is in. Finally, yah kazhu OK.

Next day, ohna tootnyula car horn ee on our way. Kolee me tam preshlee, odna taka skinny, nervous geewka, nasha teacherka kazhe: "Look at you. Yah looked. Yah didn't see anything wrong, yah ready na class, yah wearing staree slacksee e sneakeree. Ohna dumah druheh. "You must wear tights so that you can watch your muscles work. Come on I'll show you." Me peashlee nah druhee room a tamm yah see ladies wearing dlugee, chornee, perebachtey, gachee takee yak papa mal ez mynah ee ohnee tanzuyut yak mladee kurkee! Tah tights! Toh exercise! Yah kazhu "OK, I go buy tights." Ah yah dumam no exercise for me today.

Preshol druhee exercise day. Yah nadela totee tightsee. Me chelovek saw me ee kazheh zhe yah look like a piece of smoked kolbasi — fat here and there — but with a head. Yah decided zhe yah can't go na vonka looking like that. Yah put on me staree slacksee na top of tights. A teacheerka kretchet na meneh: "Take those slacks off. I told you you got to see your muscles work." Me bullo barz highmba. So yah give her me answer, zhe kolee budu matee muscles to watch then yah take me slacks off. Yah dumam zhe somehow yah got to get out of totee exercise classes.

Kolee yah preeshla domu, yah started to clean carpetee kolee nasha kuma preshla na visit. Kolee ohna saw me in me tights ohna tak smeealasya zhe yah dumam zhe ohna puknet. Ohna kretchet; "You look like a dirty perina!"

In the evening me next door neighbor called nah telephone ee me kazhe; "Anna, you embarrass me by not conforming in class. But that is not the reason why I can't pick you up for class anymore. I now go to the advanced class." Yah dumam Matka Bozha you saved me, thank you. A yah yeh kazhu; "I'm sorry, I was looking forward to finding my muscles."

Anyway, yah taka happy, zhe yah neh mushu etee tam doh gym in chornee, dlugee, perebachtey, gachee ee tam hopping around yak kurka.

Budtye zdrovee.
Cleaning house in black tights,
Hanya.

ANSWER TO SOME TEENS

The reading from Luke 2:41-52 part of which is read on January 1/13 is the only glimpse we have of Jesus' life from the time he was 40 days old until He was 30 years old.

He is presented here as a 12-year-old. Why the break in the veil of silence? It was the Law that every male Jew who lived within 15 miles of Jerusalem must attend the three great feasts — The Passover and the feasts of Pentecost and Tabernacles. A Jewish boy was considered a man at age 12 and he was then obligated to the Law. So at the time Jesus was 12 He was obligated for the first time to go to Jerusalem for the Passover. His father, Joseph, was also obligated, His mother, Mary, went as an act of devotion, but she was not obligated by law.

When the feast was over, the caravan started for home. The women started out earlier as they traveled slower. The men lingered behind as they traveled faster. They always met in the evening for the night's encampment. It was at this time that Joseph and Mary could not find Jesus. He was missing. Joseph thought He had gone with Mary while Mary thought that He had stayed behind with Joseph. They immediately started to return to Jerusalem to look for Him. They searched for two days and were greatly relieved when they found Him. He was "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions."

It was the custom of the doctors, scribes and learned men, to meet the public in the temple court yard to discuss religious and theological questions with all who were interested. These men were teachers whose vocation it was to teach the young people the Law in rooms which were attached to the temple. It is a mistake to think that Jesus was acting like a precocious child. He was not dominating a crowd of His seniors. He was "hearing them, and asking them questions." This is a regular Jewish phrase for a student learning from his teachers. Jesus was listening to the discussions, eagerly searching for knowledge. He asked questions and when they asked Him, it was His answers which caused astonishment of all that heard Him.

The reason why this incident is recorded is that it is a key passage in the life of Jesus.

Mary was relieved to find her child and like mother's will, she reprimanded Him. Why have you worried us so? Your father and I have looked for you anxiously. Many teens will say: "That's what my mom would do!"

He answered her: "Did you not know that I must be about My Father's business?" He was not being disrespectful. His words merely reveal His surprise that His parents did not know where to find Him.

Here we see the importance of these passages. Very gently but very definitely Jesus takes the name of father away from Joseph and gives it to God. Here at His first Passover under the Law with manhood dawning there came the realization that He was in a unique sense the Son of God. It was this day that Jesus discovered Who He was. We hear no more of Joseph.

This knowledge did not go to His head. He didn't look down on His humble parents, the gentle Mary and the hard-working Joseph. We read that He went home with them and that He was obedient to them.

Hopefully this article will answer some of the questions about this incident in Jesus' life which were presented to us recently by a group of teens.

ALASKA FUND

Helping to send copies of "the Herald" to Alaska are: Ellen M. Miller, Ann Worobey, Nina S. Doughty, Michael S. Karas, Anna Deganich, Stephen Smarsh, Mr. and Mrs. Frank Kelley, Marie Holowatch, Vera Vrabel, Mary P. Chupak, Olga Piecewicz. Helen Chura Nowasadko in memory of her husband John and parents Nicholas and Orina Chura, Anon (4).

•Kitchen Corner

10 minutes, until thoroughly smooth. Divide the dough into as many pieces as you have pots. Roll out on floured board into circle, about 1½ inches larger than diameter of top. Cover each pot, press edges firmly against side of pots. Moistening edge if necessary. You should feel as if you are making a drum top. Bake at 375 for 1 hour. Turn off heat and let set for ½ hour. Serve, provide a strong hard knife to remove top. Discard dough. Stir contents and enjoy.

LENTILS

"And you, take wheat and barley, beans and **lentils**, millet and spelt, and put them into a single vessel, and make bread of them." (Eze 4:09)

The Hebrew word, **adashim**, has usually been translated lentils. It is mentioned four times in the Bible (Gen 25:34, 2 Sam 17:28 & 23:11) and some translations use lentils in I Chronicles 11:13 since it apparently refers to the Lens esculenta, the biological name for lentils. Lentils are believed to have originated in the Near East and have been cultivated since prehistoric times. Since the Bronze Age, they have been frequently associated with wheat, barley and other grains as in the Ezekiel passage. Today they exist as a wild grass in Israel but probably come from escapees of cultivation.

Lentils grow in a variety of soils even those too poor for other plants and are used as a winter crop in Palestine below 1200 meters where the winters are mild and there is adequate rainfall. Several varieties are cultivated. They all have compound leaves, i.e. 5 to 6 pairs of oblong leaflets, white flowers striped in violet, slender stems, flat round seeds and grow to 15-45 cm high.

The lentil seed has two lens-like cotyledons which separate during threshing. They are a nutrient 'pulse' (member of the legume family). Whole grains eaten together with the pulses, including lentils, were a primary source of complete protein, B vitamins and dietary fiber for the people of the Holy Land and are usually used in soups, pastes and purees. Modern nutritional science affirms the health value of these foods.

Porridge, made from red lentils, was given to Esau (Gen 25:30) by his younger brother Jacob. Esau and Jacob were twins. Esau, who was born first, was a hunter and a man of the field. Jacob was a thinker, and clever enough to devise a scheme for tempting Esau to sell his rights as the eldest son. Jacob brewed a pottage of lentils so that the odor would greet Esau as he came hungry from working in the fields. Esau, valuing the desire of the moment above future benefits, traded his birthright for a bowl of pottage. To this day various simmered red lentil dishes are known as Esau's Pottage in the Bible lands.

Being high in protein, lentils are often ground into flour and made into cakes and bread. Ezekial bread is one of the most specific recipes given in Scriptures (Eze 4:09) as we can read at the beginning of this article. We must note that Ezekial Bread was not intended as a delicacy for a joyous occasion. Rather it was an emergency food to be prepared during the dire straits of the Babylonian conquest.

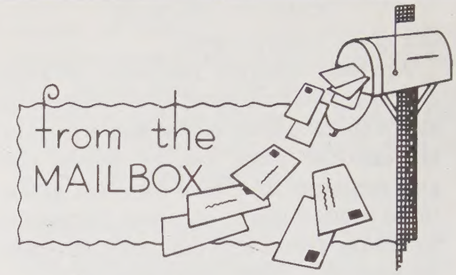
Some scholars think that the word Lent came from lentil which were eaten together with other pulses during the Lenten period by Christians, especially in the Middle East and Mediterranean areas.

Larry R. Sherman, Ph.D.
St. Tikhon's Seminary
So. Canaan, PA 18459

•Baptism

day. The first, Jesus' Baptism, is often expressed as the Light coming to the world, for example in hymns for the day "This day marks the appearance of the Light of the world, and the beginning of His teaching, miracles and graces," and "Your Light, O Lord, has sealed us." The other event is the baptism of many cathechumens on this day. This was such a big event in the early church that in place of the Trisagion before the reading of the Epistle, we still sing: "As many as have been baptized into Christ have put on Christ. Alleluia." In the Sacraments of Baptism and Christmation many references are made to those who are illumined.

The Lord manifested Himself on earth at His Baptism, but we believe He will manifest Himself again. We recite in our Symbol of Faith — the Creed — "And He shall come again with glory to judge the living and the dead and His Kingdom shall have no end." He will manifest Himself in that last and greatest epiphany when all things will find their fulfillment in Him. St. John Chrysostom proclaimed this thought in one of his sermons on this day: "There are two manifestations of Christ, not only one. The first is the one which has already happened. The one in the future will come at the end of time with great splendor and glory. You have heard read today what St. Paul writes to Titus about both of these epiphanies. Concerning the first he says, 'The grace of God our Saviour has appeared to all men...' About the second he writes, 'We look for the blessed hope and glorious coming of our great God and Saviour, Jesus Christ.'" (Titus 2-11-13)



Thank you for the "Sundays of Lent". The short explanations are more meaningful than the reading in church. I find that by reading and rereading your version brings the message to me more clearly and meaningfully. Perhaps you could do this as "The Sunday of the Month"? Thank you for bringing Orthodoxy to us in a simple and clear message.

MU

It is always great to receive the "Herald" and I thank you for your loving efforts in printing it — it is a great comfort to me.

KP

I learn so much from each issue. Can't do without it.

OK

The Orthodox Herald is great — it has helped my spiritual development. Many thanks.

DVD

My sister died in May. She was almost blind and when she received your "Herald" she took her time and read every word of it. We would speak on the phone and try some of Matushka's ethnic chuckles. I miss her so much.

MO

The "God is with You" article will never be thrown away but kept close by!

LL

Your publication keeps me reminded of my heritage and traditions. Thank you for your beautiful publication.

AT

While vacationing in Kenia, Alaska we went to a Orthodox Church. On the way out of the church I picked up your paper and enjoyed reading it. My mom and dad came from Austria in 1910. Let's praise the Lord for all He has done for us.

ED

MISSION FUND

"Heralds" are sent out to do missionary work. Helping are: Mary Chupak, Mr. and Mrs. Frank Kelley, A. Baack, Annette Milkovich, Ann Worobey, Ellen M. Miller, Olga Pieceiwicz, Vera Vrabel, Ted Anastasopulos, Stephen Smarsh, Anna Deganich, Nina Doughty, Anon (3).



EDITORS NOTES

With the secular New Year starting this month, we look back on the past and forward to the future. Concentrating too much on one or the other is not good. We have to be careful not to remain prisoners of old dreams. Instead we have to ask: What do we plan to do with the rest of our lives, **STARTING TODAY**? To stay alive and vital we need a new dream, we must keep dreaming and living in the present. We must stay interested in what's going on around us, greet each new day, wake up with hope and then strive to embrace life with real concern — even passion.

This is not easy to do; it may require us to make a real effort but it is necessary if we are to continue to live our lives with grace, hope and to meet continuing challenges.

This is not to suggest that we should not look back nor that we should forget the past and fond memories of loved ones who are still with us or who have passed on into eternity; nor, should we give up thinking about things or experiences which gave us pleasure in days gone by.

However, with gratitude for years past we need to concentrate our energies to get on with life with anticipation of the days and years we may still have. This attitude doesn't separate us from our memories; quite the contrary. It is a source of strength to build on past experiences and make the present to be the best of times in an enriched life.

As long as we live we will grow older and we should continue to be active. All of us can find many sources of strength even the housebound. They are as varied as are our needs and lives: our parish, our church, our spiritual reading, our telephone calls, selected radio and TV programs, our neighbors and relatives, friends and special people whom we meet in short or long encounters during the day.

Someone gave me a plastic motto which I have kept on my desk for many years. It says, **"Today is the first day of the rest of your life."**

We need to evaluate our old dreams and either keep them or exchange them for new ones. The New Year pushes us as we hear of making New Year's Resolutions. Stay alive and vital with a new dream. Keep on remembering and dreaming. And may God be with you.

Protopresbyter W. Basil Stroyen, Ph.D.

Protopresbyter W. Basil Stroyen, Ph.D.

•Bible Study

truly **good** life — a life based solely on the ultimate goodness of God.

This is the message for us. Like the rich man, we all seek eternal life. But we must be prepared to recognize that the riches we now possess are a poor substitute. We must be willing to abandon these substitutes.

It's easy to see why the young man found this choice so difficult to make. Few of us have the strength or courage to give up our comfortable ways. We all want eternal life but few of us want it enough to pay the price. God grant that Jesus never has to look at us with sorrow for a loved one who refuses to be what we might have been and could have been.

•St. Basil

bishop in 370, when he was forty-one and soon became archbishop of Caesaria, which was one of the largest dioceses.

All of his life, he was plagued by ill health. In spite of this he kept going, thinking of ways he could help people grow spiritually and to try to alleviate the sufferings of those in need.

He faced many problems during the last ten years of his life, which aggravated his poor health. He died on January 1/13, 379 at the age of fifty.

PRESS FUND

Saying thank you doesn't seem to be enough so we add a Russian **spasebo** to all of you who help us to keep publishing. We are not subsidized, we receive no grants but we keep costs down at a minimum and we get help from you. We keep going — for 40 years. Helping this month are: Alexandra Spanovic, Julia Blisak, Mary Kochmaruk, Ellen Motoviloff Miller, Helen Veshka, Nina S. Doughty, Helen Cudlic, Dorothy Demianovich, Anonymous, Helen Malenich, Mary Chupak, Vera Vrabel, Titania Dixon, Mr. and Mrs. Frank Kelley, Michael S. Karas, Dr. Dimitrios A. Pappas, Anna Deganich, Irene Allen, Stephen Smarsh, Mary H. Chach, Mary Oyler, Edward Kirpolenko. Mary Mihaly for Christmas. Lenora Evancho for health of sister Claudia Sulin. John, Michele, Anon (7). Christine and Justine Spach for health of George Brozina. Marian Glovinsky for Christmas gift. Ann Worobey in loving memory of her parents Nikifor and Paraskeve Liss. Helen Cudlic in memory of her brother Andrew. Mary Mezick in memory of the Hardish family.

Dabs of Thoughts

The Creed is sometimes called the Symbol of Faith. According to some, the term "Symbol of Faith" was adopted from a similarity to military signs or symbols which are used during war in order to distinguish the friend from the foe. As the fighting men distinguish their fellow-soldiers from the enemy by signs or passwords, so the true soldiers of Christ are distinguished from their enemies, hypocrites and false brethren by the Symbol of Faith.

A priest riding a bus passed a very beautiful church building. The man next to him said: "If these people would stop building churches and give the money to the poor, they'd be doing the right thing. Such a waste!"

"Well," said the priest, "I've heard something like that said before."

"Indeed! Who said it?" asked the man.

"Judas Iscariot!" replied the priest.

Regular giving to the church is necessary in order to make our lives part of the dependable force of God in the world. People may say that pledging is mechanical. Or that one hand should not know what the other is giving. Others say: "I like to give on impulse." How sweet! But tell that to the grocer. He's not so fond of it. Tell it to the tax collector. He won't stand for it! Unless we make a definite pledge, God merely gets the leftovers, and often there isn't very much left over.

The Orthodox Herald is rooted in the life of the Orthodox Church.

Salt and bread are widely regarded as valuable talismans among civilized people. The former drives away evil influence; the latter brings plenty. They are among the first objects to be brought into a new home. Newlyweds are greeted with them by their parents and bishops are welcomed into a church with them.

You're young only once, but you shouldn't be immature indefinitely.



While we were in Moscow this past summer, we were served stew baked in individual deep casseroles which were shaped like bean pots. They were covered with lids of dough. This made a striking entree. We had a hard time cutting through the dough and found it too tough to eat, but the stew underneath was delicious. Later we found that the dough lid is not to be eaten but is discarded. What we were served was Homestyle Beef Stew or Ragoo Po Domashny. It's easy to make. The meat is not browned, the vegetables are layered, very little liquid is used, and the dough makes a perfect seal locking in the flavor. This is usually made in individual casseroles, but it can be baked in one large one. It will still be delicious but the fun of cutting through the dough lid will be gone.

Stew Homestyle
(Ragoo Po Domashny)

Filling:
3 Tbls. butter or oil
2 lbs. boneless beef
1 large onion
4 medium carrots
1 large potato
2 Tbls. fresh parsley
1 Tbls. fresh dill (optional)
salt and pepper

Dough:
3-4 cups flour
1 cup water
1 tsp. salt

Decide whether you will be using individual pots or 1 large one. Dot the bottom of pot(s) with butter. Cut beef into 1 inch cubes. Place in pots. Thinly slice onion and chop coarsely. Layer over meat. Peel and cut carrots into thick rounds, layer over onions. Peel and cut potato into ½ inch cubes. Layer over carrots. Chop dill, if using, and parsley and sprinkle over. Season with salt and pepper. Dot with about 1 Tbls. butter. Pour over ¼ cup water, broth or red wine. Make dough. Combine 3 cups flour with salt and water. Mix well. Knead, adding as much more of the flour as it will take to make a firm, dough. Knead for about

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1. Mark 11:23-26
2. 11:27-33
3. 12:1-12
4. Luke 17:3-10
5. 19:1-10 Sunday
6. Mark 12:13-17
7. 12:18-27
8. 12:28-37
9. 12:38-44
10. 13:1-8
11. Luke 18:1-8
12. 18:9-14 Sunday
13. Mark 13:9-13
14. 13:14-23
15. 13:24-31
16. 13:32-14:2
17. 14:3-9
18. Luke 20:46-21:4
19. 17:12-19 Sunday
20. Mark 8:11-21
21. 8:22-26
22. 8:30-34
23. 9:10-16
24. 9:33-41
25. Luke 14:1-11
26. 18:18-27 Sunday
27. Mark 9:42-10:1
28. 10:2-12
29. 10:11-16
30. 10:17-22
31. 10:24:32

BIBLE STUDY

Towards the end of the month we read from Mark 10:17:31. This story about the Rich Young Man is also told in Matthew 19:16-30, which is read on the 12th Sunday after Pentecost, and in Luke 18:18-30, which is read on the 30th Sunday after Pentecost.

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What is the eternal life for which the rich man asks Jesus? At first we may think that the man is worried about death; and that he wants to learn from the Teacher how to become immortal. But that is far off the mark.

Jesus knew the more immediate issues this man needed to confront. His wealth must have been apparent. His well-tailored clothes, his educated speech, his bearing, all indicated his financial worth. Here was a man who could have most, if not all, the material goods he wanted. Yet, somehow, this was not enough. Some part of his soul was not satisfied.

When he raised the question of eternal life what he really was saying was: "I have what all others think they want. I can tell you, it's not enough. There is something missing. What's wrong?"

Jesus immediately saw the conflict in the man's life. His first comment aims at the heart of the matter. "Why do you call me good?" Jesus challenged His new student. "What are your values? What do you think 'good' means? You call me good because you believe I have a position of respect and regard. You search for a good life in your wealth, your culture, and your education. None of it works. You need to reconsider values in your life. You need to find a new way to make judgments."

Real value has nothing to do with material possessions, Jesus is saying. True goodness, the goodness that is eternal and does not diminish, has nothing to do with the traditional notion of the good life as this man lived it.

As an abstract ideal, Jesus' advice sounds wonderful. But how can we apply this advice in a practical way. Exactly, how are we supposed to search and find the good life in Jesus' sense? Where can we learn to recognize ultimate good? Jesus presents in our reading the first level of teaching. The good life is the moral life — as the Church now teaches not as it is portrayed on TV.

The rich man's answer to Jesus' teaching shows how deeply he searched before he came for help. It is this depth of searching that leads Jesus to love him so much. (10:20) With total life and compassion, Jesus discloses the next step. The man must begin a new life. He must abandon the false support of his prestige and wealth. He must even surrender the benefits he has won through his moral strength and righteousness. He must commit himself entirely to finding the

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